A SERMON

Preach'd at

OCKINGHAM,

November the 24th, 1709:

BEING THE

DAY Appointed by AUTHORITY

FOR A

Publick Thanksgiving,

FOR THE

Great and Glorious Advantages Obtained over the *French* Army, by Her MAJESTY's Forces and Her ALLIES, under the Command of the Duke of MARLBOROUGH.

By *GEORGE CONWAY.*

Upon II CHRON. XX. 27.

Then they returned every Man of Judah *and* Jerusalem, *and* Jehoshaphat *in the forefront of them, to go again to* Jerusalem *with Joy: for the Lord had made them to rejoyce over their Enemies.*

Publish'd at the Request of the AUDITORY.

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Price Two Pence.

TO HIS

Much Honoured and Valued Friend,

Mr. *GEORGE LAMPORT*,

OF

Ockingham, in the County of *Berks*.

SIR,

THE Honour of your [illegible], and the Happiness of your Friendship were [illegible]. The Obligations I am under to acknowledge your Kindnesses are so singular, that if I refuse to comply with your Request in submitting the ensuing Discourse to a Publick View, I justly expose myself to be censured Ungrateful. What enhances your immerited Respect, is the firm Continuance of it, when the Malevolent Breath of such as were once Pretenders to the same degree of Respect (that common Tell-tale of an Envious Mind) was so fiercely blown upon my Reputation, as if they resolved utterly to blast it, and at once raise your Affection.

I hope, that Respect which has procur'd me your kind Acceptance of this and other poor Discourses from the Pulpit, will prevail with you to give this the same Entertainment from the Press, and pardon for my boldness, in making you its Patron.

I will not use many Apologies for its Publick Appearance; what was chiefly aim'd at in the Preaching of it, was to raise in the Minds of the Auditors, a grateful Sense of the Divine Goodness, that we may celebrate our Victories with solemn enlarg'd Thanksgivings: And if the transient Hearing, or deliberate Reading of it, shall tend to raise such a Temper, I have gain'd my End.

The full Perswasion I have of your Excellent Temper, forbids me to say any thing that shall be thought to look like Flattery; and I hope, you wont think it hath any thing of that Strain, when I shall assure you, that my Prayers to GOD are, That the Graces and Vertues you already possess, may grow to higher Measures, that the Advantages you enjoy of doing Good, may be continued, and that you may receive a Glorious Reward in Heaven.

SIR,

Your most Humble,

and most Obliged Servant,

George Conway.

2 CHRON. XX. 27. Consider'd with the Context.

Then they returned every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy: for the LORD *had made them to rejoyce over their Enemies.*

WHEN the Goodness and Mercy of GOD is manifested to a Nation or People in a Signal distinguishing manner, 'tis their Duty to make a pious resentment of his Favours; and a tribute of Gratitude should ingenuously flow from the Breasts of all such as are sharers in the happy Effects of his loving Kindness. Praise and Thanksgiving is the most acceptable return we can make to our Gracious Benefactor. If we refuse to comply with that easie demand, to give him the Glory, He may justly withhold from us his Mercy, and use such Severity to us, in the dispensations of his Providence, as will force us with Importunity to pray for the wonted Instances of his loving Kindness.

That GOD is the Author of all our Blessings, few have the face to deny; and if we derive from his Inexhaustible Fountain of Goodness these common Blessings which we daily Experience, much more those Publick National Favours which we are this Day met together to praise him for, these are in a more Eminent manner owing to his providential Mercy and Goodness. And if the former Oblige us to be found in the Exercise of Gratitude by giving Praises to their blessed Donor, much more our receipt of the Latter. Ps. cxliv, 1, 2.

When we have studied to raise in our Minds an affectionate Sense of GOD's Mercies to us, in order to offer up to him the highest tuned Praises our lowring Fancies can aspire to; they fall much short of what he deserves from us, and are generally too flat and mean to bear a proportion to our Blessings. But alas! we are too commonly guilty of Voluntary defects, and don't use that Industry we are Obliged to, to raise in our Minds a lively Sence of GOD's Goodness and Loving Kindness, which he seems to delight in the manifestation of to this Kingdom.

Did we seriously peruse and closely meditate upon those solemn returns of Gratitude, which the ancient worthy Princes made, (whose practices are recorded for our Instruction and Imitation) we might find many noble Presidents to Excite us to, and assist us in the performance of so great and (especially at this time) highly necessary Duty. I need not lead you to any other than this, which at present I am more immediately concern'd in, to Excite you to offer up your devout Praises to him, who has Bless'd us with such Signal Favours. It would take up too much of my time, to give you an historical Account of all the remarkable passages in the reign of this worthy Pious Prince, or the particulars of this Glorious Action that was the Occasion of their grateful Song. This *Jehoshaphat* was the fourth King of *Judah*; his reign was Pious, and the successes GOD favour'd him with, as the reward of his Exemplary Piety, remarkable.

In the beginning of this Chapter, we find this good King much perplexed by a Foreign Invasion. We have an account of the Method he takes for his own and the Kingdoms Security, and 'tis every way becoming a truly Religious King, *viz.* He and his Men assemble themselves to ask Counsel and direction of the LORD; he puts up earnest Supplications to
ver. 6. GOD: *O Lord God of our Fathers, art not thou God in Heaven? and rulest not thou over all the Kingdoms of the Heathen? and in thine hand is there not power and might, so that none is able to*
ver. 12. *withstand thee? O our God, wilt not thou judge them? for we have no might against this great Company that cometh against us: neither know we what to do, but our Eyes are upon thee.* His chief care was to have GOD on his side, now that he was apprehensive of so great danger; he doubts not, but if he can Effect this (which he happily did) all would go well; he professeth his intire dependance upon GOD for Deliverance, and he found him a sure Rock of Defence. GOD gives him a gracious Answer by the Mouth of his Prophet, which Promise he depended upon, and it was speedily accomplished.

His Army was drawn out into the Field after a most unusual manner; we have no Account of any warlike Preparations, Faith was the Armor, and Praise their Vanguard.
ver. 20. He bids 'em *believe in the* LORD, and they should be
ver. 20. Established; *believe his Prophets, and they should prosper.* And upon their doing so what was predicted was exactly accomplished, their Enemies Destruction was as remarkable as their preparations were unusual. When they began the work of Praise, GOD perfected their Deliverance, so that

by

by the time they were advanced to their Enemies, they found 'em all dead Bodies. A Learned Author upon the place thinks, they fell upon their own Friends as if they had been their Enemies, and slew one another. When they had chearfully divided the Plunder they proceeded to their duty, *viz.* to give Glory to GOD. Bp. *Patrick*

Never was Victory celebrated with more solemn and enlarg'd Thanksgivings; they kept a Day of Praise in the Camp before they drew their Forces out of the Field, they assembled in a Valley, where their Gratitude was so eminently perform'd with zeal and fervency, that it gave Name to the place to perpetuate the Memory of it: *And on the fourth day* ver. 26. *they assembled themselves in the Valley of Berachah; for there they Blessed the Lord: therefore the Name of the place was called, the valley of* Berachah, *i. e.* blessing, *unto this day.* But they did not think, that the once offering up their Solemn Praises to GOD was sufficient for such a Signal Blessing; so came in Solemn Procession all in a Body, and *Jehoshaphat* at the head of them to *Jerusalem*, that the Country might joyn with them in their Praises, and that they might give Thanks for the Mercy where they had by Prayer obtained it, in the House of the LORD: *Then they return'd every Man of Judah and Jerusalem, and Jehoshaphat in the forefront of them,* &c.

I will not any longer detain you with what is only prefatory to the Words of my Text, in treating of which I design to enlarge upon these Heads, *viz.*

First. *To prove that Publick Mercies call for Publick Acknowledgments.*

Secondly, *That God is the Donor of all the Signal Blessings which we enjoy:* The LORD made them to rejoyce over their Enemies.

Thirdly, *All such as share in the receipt of Publick Mercies, should return their Solemn Thanksgivings to God the Author of them.*

Fourthly, *Wherein consists that Joy we are to Express upon such Solemn Occasions:* They went to Jerusalem with Joy.

Of these I shall treat in their Order.

I. *I shall endeavour to prove, That Publick Mercies call for Publick acknowledgments.* *First.*

When *Jehoshaphat* had gain'd a compleat Victory over his formidable Enemies, he was not so much exalted as to forget his duty to GOD, who had wrought this deliverance for him; but so soon as they had gather'd the Spoil of their Enemies, they Assembled themselves to give Glory to GOD, where they celebrated their Victory with solemn and enlarg'd Thanksgivings.

It

It was the Practice of the Ancient Kings, that had a firm Belief of the Divine Providence, upon the receipt of any extraordinary Mercy, to appoint ſolemn Thankſgivings. The Illuſtrious Example of Holy *David*, in this Caſe, deſerves our ſerious Regard. He Pen'd a Song of Praiſe
Pſ. xviii. and deliver'd it to the Chief Muſician, for the Service of the Church; which, we may reaſonably ſuppoſe, he made uſe of, when the LORD confer'd any eminent Mercies upon him. He humbly adored the Almighty, and gave him the Glory of his Infinite Perfections; as he was fervent in Prayer to GOD for Deliverance, ſo when his Prayers were anſwered, his Heart was enlarged in Praiſe, which was repeated as oft as his Prayers, when he was in purſuit of it.

All Chriſtian Princes reckon it indiſpenſably neceſſary to make their ſolemn Returns of Gratitude to Almighty GOD, when he has wrought any eminent Deliverances for 'em, or Crown'd them with Victory. Nay, this is a part of Religion, which the dim Light of Nature teaches, as appears by the Practice of the Heathens; when they thought their Gods propitious to 'em, they offered up Thank-offerings to their feigned Deities. All ſuch as own the neceſſity of Prayer and Invocation, muſt neceſſarily own that their Obligations to Gratitude are as great, when they receive the Mercies they put up their Supplications for; tho' 'tis apparent, few are as ſincere in the Return of their Praiſes, as they are in their Prayers. They that are utterly devoid of all true Religion, when they are reduced to any imminent Dangers, will cry for Aſſiſtance to their ſuppoſed Deities, but are not ſo ready to return them their Praiſes.

We that acknowledge the True GOD, and believe that all Affairs are under the Adminiſtration of the Divine Government, as we depend upon his Aſſiſtance, ſo when we receive his Bleſſings, we ſhould ſtudy to expreſs our Gratitude after the moſt lively affectionate manner. We own that the wiſeſt Counſels, and the ſtrongeſt Forces, without the Divine Bleſſing, are ineffectual; therefore when theſe are ſucceſsful, we are obliged to give him the Glory that makes 'em ſo. We own it's our Duty to ſeek to GOD for Wiſdom to direct us, and for Strength to overcome our Enemies; when we are bleſſed with Victory, our Mouths ſhould be filled with Praiſes to the LORD *Jehovah*.

I need not uſe any Arguments to prove, That Victory over an Enemy is a Publick Mercy, and ſuch as requires Publick Thankſgivings: Provided the Cauſe of War be

juſt

uſt and lawful. All Pious Kings and Princes thought they had true ſolid ground for Joy, when they prevailed againſt ſuch as were unjuſtly their Enemies. *Jehoſhaphat* thought it neceſſary, when GOD delivered his Enemies that came to invade him, into his Hand, to go into the Courts of the LORD's Houſe with Joy: And we have now juſt reaſon to pay unto the LORD that Tribute of Praiſe, which he moſt juſtly deſerves from us. Pſ. cxvi. *ult.*

We have been long ingaged in a Bloody War, which we were neceſſitated for the Preſervation of our Lives and Fortunes, and (what ſhould be reckoned if we have a juſt Concern for the Glory of GOD, far dearer to us) our Holy Religion, to undertake. That proud haughty Tyrant, the King of *France*, has thunder'd out his mighty Threatnings, and endeavour'd to put in execution his malicious Deſigns againſt us, he has ſtudy'd to ruin our Nation, to deprive us of our Liberties, to overthrow our holy Religion, and make us Slaves to his boundleſs Rage.

We may juſtly ſay of that Prince and his Confederates, as holy *David* did of his Enemies; *For they ſpeak not Peace, but they deviſe deceitful matters againſt them that are quiet in the Land.* Our Cauſe is Juſt and Good, ſuch as we may lawfully pray for a Bleſſing in, following the Example of that Pious Prince, who was a Man after GOD's own Heart. *Let not them that are mine Enemies wrongfully rejoyce over me.* Our Gracious Pious Queen, by her Special Command, ordered Prayers to be offered up to GOD, for imploring the Continuance of GOD's Bleſſing on Her Majeſty's Arms, and thoſe of Her Allies, in order to the diſappointing the Deſigns of the Common Enemy, which Petitions GOD hath graciouſly heard. And now with Joy and Gladneſs we *will mention the loving kindneſſes of the Lord, and the praiſes of the Lord, according to all that the Lord hath beſtowed on us, and the great goodneſs towards the Houſe of* Iſrael, *which he hath beſtowed on them according to his Mercies, and according to the multitude of his loving kindneſſes.* We will now be glad and rejoyce, for the LORD hath done great things. Which leads me to the Second Head. Pſ. xxxv. 20. Pſ. xxxv. 19. Iſa. lxiii. 7.

II. *That* GOD *is the Author of all thoſe ſignal Bleſſings that we enjoy.* For the LORD had made them to rejoice over their Enemies. *Secondly.*

If once we grant, that there is a GOD, we muſt neceſſarily own, there is a Providence preſiding over all Human Affairs;

Affairs; for it would be utterly inconsistent with our Not
ons of a Supream Being, that all possible Perfections
their highest eminency and lustre are found in him; and y
this World, which is the effect of his Power and Wisdo
left to blind Contingencies, and unbridled Accidents;
cannot be judg'd below the Dignity of his Nature, to ta
notice of what he was concern'd in the Production of. B
the Argument is too foreign to our present Work, to
pursued any farther.

It has always been observed as a Duty indispensably ne
cessary to return Praises to GOD, when he has bestowe
extraordinary Mercies on a Nation; and such Princes
were truly Religious, took care that solemn Thanksgivin
should be observ'd by all their Subjects; for when the
omit this, they are guilty of giving that Glory to anothe
which is due to GOD alone, and do as much as they ca
to rob him of his Perfections.

Blessed be GOD, we live under a Government that ha
been careful to have suitable Impressions of Gratitude fix'
upon the Hearts of our People, by appointing Days to ren
der Publick Praises to GOD for our National Mercies, an
we have had many Joyful Occasions to afford us prope
Matter for Praise and Thanksgiving. Let us not glory to
much in those worthy Instruments which GOD has made
use of to convey these Blessings to us, but give unto the
LORD Glory and Strength, that he may still delight ove
us to do us Good; he is our refuge and strength, he go
verns all things by his Wisdom and Power, and none can
resist his Proceedings. If we fervently seek his Strength to be
engaged for us, and humbly depend upon his assistance, we
need not fear but we shall do valiantly, for he will tread
down our Enemies; but if we put Confidence in Man, or
deny the LORD of Hosts the Praises he has the highest
right to expect at our Hands, we take a proper method to
prevent the Blessings he may have in store for us, we pro-
voke him to blast our Counsels, to dispirit our Forces, and
give us up to the Will of our Enemies.

The Most High will not suffer any Rival, and if we are
so foolish to make any, we are so far Atheistical in our
Judgments. This Consideration that he is that Fountain
from whence all our Blessings stream, is sufficient to put a
Check to our Proceedings, when we entertain too high
Thoughts of Second Causes, and teach us to have our high-
est Praises center there whence our Mercies immediately
flow.

It

It is the Special Command of the Eternal King, that we give him the glory of all our Succeſſes; and becauſe we are too prone to admire our own Prudence and Conduct, to admire humane Strength and Policy, and glory therein, he has frequently diſappointed us when we have laid the moſt Ingenious Deſigns, and our Projects been ſuch, as in humane probability would ſucceed; becauſe we were too confident, and that we might be convinc'd, that *the Battle is not to the ſtrong*, but that Victory is his Bleſſing, which he beſtows when he pleaſes. And again, when we have been reduced to Diſtreſſes, and knew not which way to betake ourſelves for Succour, he has kindly interpoſed his Aſſiſtance, his Right-hand has viſibly wrought Salvation for us, that we might ſee it was the LORD's doing, and give him the Glory. Such wonderful Diſplays of his Power and Goodneſs were frequently manifeſted to *Iſrael* of old. How often were they reduced to Straits and Exigencies, involved in ſuch Calamities, that their Ruin ſeem'd remedileſs? But the Time of their Extremity, was the Opportunity for GOD to manifeſt his loving Kindneſs and tender Mercies to 'em. Holy *David* was oftentimes in a ſeeming deſperate Condition, ſo that he fear'd he ſhould one Day periſh by the Hand of *Saul*. But that GOD in whom he truſted, deliver'd him from the Fury of that Bloody Perſecutor, and from all his Enemies; as he declares in the beginning of that Song of Praiſe he compoſed upon this Occaſion.

Eccleſ. ix. 11.

2 Sam. xxii. 1.

How frequently have our Blood-thirſty Enemies form'd cunning Deſigns for the ruin of this Kingdom, and the Extirpation of the *Proteſtant* Religion, and carried on their Helliſh bloody Practices to a great height? But GOD has taken theſe ſubtil Men in their own Craftineſs, and render'd the Devices of the Wicked of none effect. We muſt needs own, that he is the Donor of ſuch ſingular Mercies, and that our preſent Safety is intirely owing to his providential Care. Were it not that the LORD was on our ſide, our Enemies would have ſwallowed us up.

It is owing to the Infinite Goodneſs of our Gracious Sovereign, that the *Proteſtant* Religion, in the midſt of thoſe Helliſh Deſigns framed againſt it, yet flouriſhes in theſe Kingdoms. It is the Power of Almighty GOD that has hitherto prevented our falling into the Hands of thoſe, whoſe tender Mercies are cruel. Adored be his infinite Mercy, that has not only kept us from falling a Prey into their Hands, but

alſo rais'd up worthy Inſtruments to check their Rage and Ambition. We have a Gracious *Proteſtant* Queen, that ſtudies to promote the Welfare of her Kingdoms, and make all her Subjects eaſy: One that is worthy to be imitated by the whole *Chriſtian* World, for her Generous Compaſſion, Singular Charity, and Steddy Piety. She is poſſeſs'd of the Virtues of her Anceſtors, and more than Emulates the Glories of their Reigns. GOD has Crown'd her with great and glorious Bleſſings, ſuch as may juſtly raiſe her Eſteem in the Hearts of all her Subjects, and excite them to offer up their daily Praiſes to him that provided us ſuch a Juſt, Pious, and Victorious Ruler. GOD has bleſſed us at home and abroad, our Counſellors have ſucceeded in their Deſigns, and our Generals been Victorious. The Worthy Valiant Duke of *Marlborough* has manifeſted an Heroick Concern for the Good of theſe Nations, and expoſed his own Life even to the height of Danger for the Kingdoms Safety: That Prudence, Courage and Fidelity, which he has ſhewn in the preſent War, intitles him to the Reſpect of all true *Engliſhmen*, and will render his Memory honourable to Poſterity: The freſh Laurels he has Annually brought to this Iſland, may juſtly ſtop the Mouth of Envy itſelf, and make thoſe whoſe Rancor won't allow 'em to ſpeak well, for the future to be ſilent.

'Tis a remarkable Inſtance of GOD's ſingular Goodneſs, that our Allies are inſpired with ſuch Principles of Honour and Fidelity, as to bid defiance to the Temptations uſed to make them betray their Truſt; and that almoſt unparallel'd Inſtance of Friendſhip betwixt our two Heroes, is a great Happineſs to theſe Kingdoms, which we are obliged to be grateful for. Had there been Jealouſies and Animoſites between 'em, it would have obſtructed our Proceedings, but they act as if neither ſought Glory for himſelf, but for one another, and heartily rejoyce in each others Welfare: This is legible in all their Enterprizes, and GOD has Crown'd them with eminent Victories, for which we ſhould be glad and rejoyce.

We need not look back to former Campaigns, to furniſh us with remarkable Inſtances of GOD's Providential Goodneſs, (tho' we ought to keep up a lively Senſe of paſt Mercies) this Summer has brought forth freſh Laurels, and our Mouths ſhou'd be fill'd with Praiſes to our GOD.

In the opening of this Campaign we thought to have enjoy'd an Honourable Peace. Our Enemies ſeem'd to make

make large Advances to it, but a few Months undeceived us, and we found them reacting their former Treacherous Practices: while they hypocritically talk'd of Peace, War and Miſchief rag'd in their Hearts.

The firſt thing remarkable in the laſt Campaign, was the laying Siege to *Tournay*, a City that has been long in the Hands of the *French* King, well fortified both by Nature and Art, ſo that the taking of it was attended with many Difficulties: the Town was in a ſhort time delivered up, but the Citadel was obtain'd by the loſs of much Blood, occaſion'd chiefly by the great Number of Mines which were daily, nay, almoſt hourly ſprung. At laſt we became Maſters of both, which is a ſignal Advantage to us; for which we have great reaſon to offer up our devout Praiſes to Almighty GOD, and may juſtly commend the Prudence and Valour of our Generals and Soldiers.

This was ſucceeded with a moſt obſtinate and bloody Fight in the Woods of *Sart* and *Sanſart*, where we engaged the Enemy under great Diſadvantages, they being Intrenched, and muſt unavoidably loſe a great Number of Men before we could force their Lines. Here the Brave Noble Prince of *Savoy* ſignaliz'd his Valour, and won himſelf new Glories: all our Soldiers acted with an unparallel'd Bravery. The Prince of *Orange* diſtinguiſh'd himſelf in the Battle, by catching one of the Colours of the Regiment of *Metral* in his own Hand, and fixing it two or three hundred Paces before his Troops, at the ſame time exhorting them to advance ſo far. The Royal *Iriſh* Regiment of *Ineskilling* Dragoons did Wonders in this Action againſt double their Number of *French* Horſe, forc'd their way thro' the Enemy Sword in Hand, drove 'em out of the Field; and being again charg'd with freſh Squadrons, cut them in Pieces. After a long oppoſition, the Enemy gave Ground every where, and many were cut off in the Flight. It was a remarkable Inſtance of the Divine Goodneſs, that we were not overthrown by their numerous Army. The *French* pretended (as is Cuſtomary for them to do when they come off with the greateſt loſs) that they had by much the better of us in the Action, *Te Deum* was appointed to be Sung for their pretended Victory, and they had the Vanity to boaſt of the Colours and Standards they had taken. But the next Scene made it very apparent whoſe the Victory was. And after they had publiſhed ſuch a favourable Account on their own ſide, they were obliged to own, that Affair was

misrepresented, and that they lost Twelve Thousand Men in the Action. Their Generals entertain'd their Master with a flattering Account, and told him the Enemy acquired no other Advantages over them, but only that of keeping the Field of Battle, and that we were under such great disadvantages as render'd us Incapable of making any Improvement of it. But blessed be GOD, that hath Favour'd us with farther Instances of his loving Kindness, and given us Success in another mighty Enterprize, *viz.* the Besieging of *Mons*, which we became Masters of in a small time without any great loss. It would detain you too long to have a full Account of that Siege. The Advantages we have gain'd over the Enemy in the taking of *Tournay*, in the Victory at *Blaregnies* and the taking of *Mons*, will we hope facilitate a Peace, by obliging the Common Enemy to offer such Terms, as will make it honourable to desist from making any farther Advantage of our Glorious Conquests. But if we are obliged to continue
2 Cor. i. 10. the War, we hope that *God who hath delivered us, and doth deliver us, will still deliver us* from the Rage and Malice of our Enemies. Let us heartily praise him for the Victories we have
Isa. xxvi. 4. already obtain'd, and continue to put our *trust in the Lord Jehovah; for in him is everlasting strength.* This leads me to the Third general Head.

Thirdly. III. *All such as share in the receipt of Publick Mercies, should join in the return of Praises to God the Author of them.*

Jehoshaphat orders all the Men of *Judah* and *Jerusalem* to go up to the house of the LORD with Joy; and that they may be encourag'd to perform so necessary a part of devotion, he goes himself in the front of them, he makes himself their President both in the Field and in the Temple; he did not only Instruct them how to be Loyal Subjects, but also how to be Obedient Servants to the LORD of Hosts. When they went forth to Battle, he exhorted them to Trust in the Lord; and now that GOD has made them to rejoyce over their Enemies, he excites them to the duty of Praise and Thanksgiving; in both he shews himself a good Prince and a pious Person. He manifests a hearty Concern for the Welfare of his Kingdom, and a pious Zeal for the Glory of God.

He is a Glorious Example for all Rulers. Blessed be God our Gracious Queen observes the same pious Rules; she appointed Prayers to be Used for Supplicating the Divine Assistance, and now that our Prayers are in some measure answer'd, Commands all her Loving Subjects to offer up their devout Thanksgivings to the LORD of Hosts for his Mercies.

O that GOD would diſpoſe the Hearts of all People to Praiſe his Sacred Name, for his loving Kindneſs, and for his wonderful Works which he hath made known to the Sons of Men! GOD grant our ingratitude may never prevent his loving Kindneſſes.

We all acknowledge the Divine Providence, and profeſs to believe that He diſpoſes of all Events, that the wiſeſt Counſels without his bleſſing are Ineffectual, and the ſtrongeſt Forces unleſs he Favour their Undertakings are as nothing. But the Practices of too many contradict their pretended faith, becauſe when they are bleſt with Succeſs, they ſacrifice to their own Nets, and Glory in their own Strength, as if they had no dependance upon any Superior Power for Succeſs.

The folly of ſuch Practices may be eaſily evinc'd. What is Human Strength or Prudence? what are Riches or Treaſures? The greateſt Strength may be eaſily confounded, and the moſt Prudent Meaſures daſh'd in Pieces. The Safety of a Nation does not immediately lie in its large Magazines, or vaſt Treaſures; nor can the ſtrongeſt Guards without the Divine Protection be a Security to it: *Except the Lord keep the City, the Watchman waketh but in vain.* Now ſince the Providential Care of the Moſt High is abſolutely neceſſary to our Safety, ſince that all our Mercies are the Effects of his bountiful Goodneſs, and all our Victories acquired through his aſſiſtance; he may juſtly expect a tribute of Praiſe from every Individual, when he grants us Publick National Mercies. If he demanded coſtly Thank-offerings, that would put us to vaſt expences, we might raiſe ſome Objections againſt ſuch returns, tho' not very juſtly, becauſe all we have comes from him, and we only return what we have received; but when he only requires the Praiſe of our Lips, as a Teſtimony of our giving the Glory to him, how diſingenuouſly do we act in making a refuſal? we ſay in effect to the Almighty, we value not the Mercies we enjoy, nor deſire the Continuance of them. Pſ. cxxvii. 1. Pſ. 1. *ult.*

Our Days of Thankſgiving ſink too much into formality amongſt ſome ſorts of Perſons, their Joy conſiſts chiefly in extravagancies, and they give no other demonſtrations of Thankfulneſs than what is the Effect of their Intemperance; which indeed is much below the Dignity of Human Nature. GOD grant all ſuch as ſhare in the Bleſſings of the Victories we have obtained, may have their Hearts filled with joy and thankfulneſs, and ſtill put their truſt in the LORD for his aſſiſtance. The Victories we have received

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are ſuch as give the LORD a juſt title to our higheſt Praiſes. We all ſhare in the bleſſed Effects of his loving Kindneſs, and therefore ſhould all heartily join in giving GOD the Glory. Which leads me to ſhew:

Fourthly. IV. and Laſtly, *Wherein conſiſts that Joy we are to expreſs upon ſuch Solemn Occaſions.*

Jehoſhaphat and his whole Army went up to *Jeruſalem* with joy, probably that the Country as they paſs'd along might join with them in their Praiſes. They rejoiced with Pſalteries, Harps and Trumpets, they did not content themſelves with Offering up Praiſes only in the Camp, but they alſo did it Publickly in the Houſe of the LORD. Thankſgivings have already been offered up in the Army for the late great Succeſs vouchſafed to the Forces of her Majeſty and her Allies at *Blaregnies*, under the Command of the Duke of *Marlborough*. And this Day is appointed for us to offer up our Solemn Praiſes for that and other ſignal Mercies. Let us ſtudy to make the moſt grateful Reſentments of GOD's Love and Mercy.

But alas! when we have ſtudy'd to raiſe in our Minds an Affectionate Sence of the Divine Mercy, in order to offer up to him the higheſt Praiſes our dull Hearts can aſpire to, they fall much ſhort of what he deſerves from us, and are uſually too lowring and flat to bear a proportion to our Bleſſings. But if we perform this Duty after the beſt manner we are capable, GOD will accept the Duty with all it's imperfections, and account himſelf glorified with our ſincere, tho' not perfect Praiſes.

But are we not generally guilty of voluntary defections and deſerve to fall under the Sentence of the Deceiver, *That* Mal. i. 14. *hath in his Flock a Male, and voweth and ſacrificeth to the Lord a corrupt thing.* If we offer to the LORD the Torn, the Lame, and the Sick, will he accept this at our hands? He requires the beſt of our Affections both in Prayer and Thankſgiving; when this is wanting the Devotion will not be acceptable. We are not ſtudious to affect our Hearts enough with a ſenſe of GOD's loving Kindneſs, which he ſeems to take pleaſure in the manifeſtation of to theſe Kingdoms. Our demeanor is too parallel to the Caſe of the Lepers, Ten had Luk. xvii. the Bleſſing of a ſpeedy miraculous Cure, and but One returned to give Glory to GOD for that ſignal Favour.

That our Joy and Gladneſs may be ſuitable to this Excellent Occaſion, let us look upon our Mercies as the effects of GOD's Goodneſs and loving Kindneſs, that we may give him

him the Glory. This is what he has the firmeſt Right and Title to, whether the Mercies we enjoy come in an extraordinary unuſual manner, or in the common ordinary road. The mediation of Second Cauſes ſhould not hinder our advancement of the Divine Glory, becauſe he raiſes up theſe worthy Inſtruments for the conveying theſe Eminent Bleſſings to us. It is GOD that gives Courage to our Armies, and therefore 'tis reaſonable he ſhould have the Glory of our Victories: *Unto thee, O my ſtrength, will I ſing: for God is my defence, and the God of my mercy.* If he deny his Aid, our Enemies would quickly Triumph in our Deſtruction. Let us magnifie the Mercies of the LORD in the Succeſſes he has granted to this Kingdom. Let us endeavour to have our hearts fill'd with joy and chearfulneſs, and manifeſt it in our enlarg'd Praiſes. Let us joyfully ſing that good old Doxology, which Eternity itſelf will never wear threadbare: *Praiſe the Lord, for his Mercy endureth for ever.* Praiſe is our preſent Duty, let us ſtudy to have our Minds rightly affected under a Senſe of GOD's diſtinguiſhing Goodneſs, and let the external tokens of our Joy be modeſt and decent. Pſ. lix. ult.

Let us alſo put our truſt in the LORD for future Mercies, we glorifie GOD by an ingenuous holy Truſt and Confidence. He is always a proper Object for our Truſt, becauſe Immutable. If the Advantages gain'd this Summer over the Common Enemy don't bring him to offer ſuitable Terms for an honourable Peace, we will depend upon him, who has given us ſuch ſingular Inſtances of his Mercy: *His Ear is not heavy that he cannot hear, neither is his Arm ſhortned that he cannot ſave.* We hope GOD will in his good time break the Exorbitant Power of *France*, and vouchſafe us ſuch a Peace as will tend to the Glory of his great Name, the honour and ſafety of Her MAJESTY and Her Kingdoms, and promote our Common Welfare and Happineſs.

All the Application I ſhall make of what has been ſaid, ſhall be to Exhort you earneſtly to offer up your devout Praiſes to the LORD for the Succeſs he has granted us.

We have been ingaged in a tedious War with a potent Enemy; the LORD has ſignally bleſſed our Undertakings, and cloathed our Enemies with Shame and Confuſion; they have been frequently put to Flight, and their Hands render'd feeble, that they could not effect their Enterprizes. Our Lives, Fortunes, Liberties and Religion, have been remarkably preſerv'd. We have been free from Heats and Animoſities among ourſelves. Our Gracious Queen (whom

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GOD long preſerve) has the hearty Affection of Her Su
jects, and is the Terror of Her Enemies. Theſe are Bl
ſings which a Religious Nation can ſcarce ſufficiently e
preſs its Gratitude for. Let us call upon our Souls to pra
the LORD for his great loving Kindneſs, and ſtudy
walk as thoſe ſhould do that have received ſo great Bl
ſings.

To Conclude: Let us not bury our Mercies in Oblivion,
narrowly confine or Praiſes to this Day; they deſerve mo
laſting returns of Gratitude, and ſo long as we are oblig
to continue the War, let us earneſtly beg of GOD
grant us his Bleſſing in ſuch a ſignal manner upon our E
terprizes for the Common Good, that his Name may
Glorify'd, and his Cauſe maintain'd; and that we may re
the Fruits of Peace and Quietneſs in this World, and
length enter into everlaſting Peace and Reſt in the Wor
to come, through JESUS CHRIST our Lord. *Amen.*

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FINIS.

A Sermon Preach'd at *Ockingham, February* the 17th 170
Being the Day appointed by Authority for a Public
Thankſgiving, for the Great and Glorious Succeſſes
the laſt Year. By G. *Conway.*